POOR ROBIN. 1677.

OR,

Adv Box A3

A YEA-AND-NAY-ALMANACK

For the People called by the Men of the World

QUAKERS.

CONTAINING

Many Needful and Necessary Observations, from the first day of the First Month, till the last day of the Twelfth Month.

BEING

Amongst the Brotherhood and the Sisterhood the *Leaping-Year*, notwithstanding the Twelfth Month hath but xxviii days in it.

CALCULATED

For the Meridian of the BULL and MOUTH within *Aldersgate*, and may indifferently serve for any other Meeting-house either in *Wales* or *England*.

Given forth by *POOR ROBIN*, a Friend to the Light.

READER, *Do not withdraw thy Friendly Look,*
Because there's no RED LETTERS *in our* BOOK:
'Tis the World's Fashion that; and plainly, We
To ROME'S RED SAINTS *have an antipathy:*
But there's a further MYSTERY *in't, for here*
Our Friends do, like themselves, Black Saints *appear.*

From WESTMINSTER:

Printed by GEORGE LARKIN, for the Assigns of JOHN SEYMOUR Esq; By Authority from the Kings most Excellent Majesty. 1677.

To the BRETHREN *in general.*

SEEING, Beloved Friends, the great want we have of a Standard of time, cut out and framed according to the New Light that is ſprung up within us, and that not only the Steeple Houſe-Men, but the prophaner Sonnes of *Belial*, and we our ſelves, the Illuminated ones, do all make uſe of thoſe *Calendars*, wherein are the prophane Names of *Mars*, *Bacchus*, *Apollo*, *Virorum*; yea, alſo of that ſtrumpet *Venus*, whoſe Smock is now worn by that great *Antichriſt* the Whore of *Babylon*: And ſeeing it is one of our chief Principles, To be in all things contrary to the Faſhion of the World, I have therefore new modelled a Book of Days according to the forms of *Thee* and *Thou*, *Yea* and *Nay*; If thou art willing to contribute thy ſix pence in the purchaſe of this Volume, towards the great trouble and expence I have been at in the compoſing of it, thou ſhalt do well, and encourage this work to be further continued by

Thy Friend, if thou art a Brother
P. R.

The fourth day of the ſixth Month
1676.

The Author *to the* Reader *thus commanding.*
Put on thy Spectacles of Underſtanding,
Or elſe thou probably mayſt judgment lack
To find the Myſteries of this ALMANACK.

This may be printed, Auguſt 25. 1676.
ROGER L'ESTRANGE.

A Brief CHRONOLOGY of very memorable Things.

Since our Brother *Green* courted the Mare at *Colchester*	84
Since our Friend *James Naylor* rode to *Briſtol* on an Aſs	20
Since the Mouth at *Aldersgate* left ſpeaking	11
Since *John Lilburn* was converted by a Single-Soul'd Shoo-maker	9
Since the Wife of *F. C.* burnt her Husbands Box of Lace worth ten pounds, to the deſtruction of pride	7
Since *Will. W.* forſook the Steeple-Houſe, and would pull no more at the Ding-dongs, for dread of the Rope	6
Since the Schollars of *Maudlin* Colledge in *Cambridge* made the Spirit move the *Quaker* to tell them what was a Clock	13
Since *F. S.* was deceived by the Spirit, who told him by the inward Light he ſhould leap over a Pond, but when he tried, he jumpt into the midſt of it	4
Since *M. C.* ſtripped *F. C.* of his ſuperfluous Garments, for which her Husband was afterwards ſued	8
Since at a Silent-Meeting at *F. C.*'s there appeared a thing in the ſhape of a Cock: Query *Whether it was a Dunghill Cock, or a Cock of the Game?*	16
Since our Brother the Brewer at *Weſtminſter* declared his ſorrow in print for diſappointing his Creditors of their money: Qu. *Whether they were not more ſorrowfull than he*	3
Since *New Bedlam* near *Moor-fields* was erected: Qu. *Whether ſome of our Friends may not lay claim to it?*	2
Since *N. F.*'s Wife invited the Brotherhood and Siſterhood to a Collation, who upon their departure bid her Husband Fare well, and he ſwore how ſhould he fare well, when they had eaten up all his Roaſt Meat!	

te ou[illegible] of our Friends and a *Babylonian-Rabbi*, travelling by a place where a Cross was erected, the Man of *Rome* very obsequiously bowed thereto, which so inflamed our Friend's zeal with indignation, that he told the Man of *Rome*, He might as well bow to the Gallows, and his reason was, Because they were both made of Wood: whereto the Man of *Rome* replyed by way of Question to our Friend, Why in saluting, he did not as well kiss his Wife's A---- as her Mouth, being the one and the other were but Flesh?

View here the Picture of an uncouth Feature,
Made like unto the fashion of the Creature.

For these Gew-Gaws *I had not gone about them,*
But that a Kallendar can't be without them,
As says the World; and yet for ought I know
They pretty, pretty, very pretty show.
And there is one thing ought considered be,
That were this a Female Anatomie,
As tis a Male, 'twould many Gallants please,
Who troubled are with Loking Loves disease;
But Friends, of that I'll make no more rehearsal,
Cause tis a thing is too much universal.

of

Of the ECLIPSES *which ſhall happen this* YEAR.

FOur times will the two Great Lights of the World be eclipſed this Year; twice the Light of the Day, and as often the Light of the Night. The firſt is an Eclipſe of the Light of the Night, on the ſeventh day of the third Month, at the Clock ſtriking three in the morning. It will be a little viſible to us, but the Light of the Day riſing before the Eclipſe is ended, will obſcure all the latter part thereof from our viſible eye ſight.

The next unto the firſt will be an Eclipſe of the Light of the Day on the twenty one day of the ſaid third Month, at the hour of ten in the fore-noon, in ten Degrees of the *Twins*, or the Couple. In thoſe Parts it is viſible it will appear a great Eclipſe, as towards the Iſlands called *Martin*, *Hellen*, *Mary*, *&c.* and in the *Zembrian Lake*.

The third is an Eclipſe of the Light of the Night, on the the thirtieth day of the eighth Month, about the eleventh hour in the fore-noon, in 16 Degrees of the *Bull* or *Ox*, to be ſeen near the Mountains of *Sierra*, *Nevada*, and the North-Weſt parts of *America*, therefore not to be ſeen by our eyes.

The fourth is an Eclipſe of the Light of the Day, near midnight on the fourteenth Day of the nineth Month. It is celebrated (as the Language of the World ſpeakes) in the beginning of *Sagittary*; and to the Inhabitants of *China* and *Japan*, it may appear a very great Eclipſe.

Thus, Friends, you here do four Eclipſes ſee,
Yet verily there more Eclipſes be;
For Uſurers, Brokers, Catch-poles, Marſhals-Men,
There's an Eclipſe of Honeſty amongſt them;
And this Eclipſe doth Horſe-Courſers *annoy,*
(All Knavery is not in the Baker's *Boy)*
Likewiſe if Purſe be not with Silver *lin'd,*
A great Eclipſe we of Contentment find.

And if a young Wench be with Child miſcarried,
There is a great Eclipſe of being married;
For why, Dear Friends, moſt Men are loath, 'tis known,
To Father ſuch Child, though 't be their own:
And many more Eclipſes be, I ſay,
But theſe ſhall now ſuffice, by yea *and* nay.

Of the four Seaſons of the Year, vulgarly called Quarters. And firſt of the

Spring.

THis Seaſon begins at ſuch time as the Light of the Day doth enter into the firſt point of the Signification of the *He-Mutton*, vulgarly called the *Ram*, and in the *Babyloniſh* Language *Aries*, being the 9th day of the firſt Month, and about the 11th hour thereof: In which Seaſon

The Graſs, the Flowers, and eke the buſhes ſpring;
And pretty Birds do ſit on Trees, and ſing.

Summer.

THe ſecond Seaſon of the Year is called *Summer*, becauſe it commonly falls out to be in hot Weather; it begins the 11 day of the 4th Month, about the firſt hour after Dinner time, when the *Sun* enters into the Signification of the *Crab-Fiſh*; which the *Bookiſh-Men* of the World call *Cancer*, being the longeſt day of the Year: And now, Friends, of this long Day I ſhall tell you a ſhort Story; *viz.* There was one Man which owed another Man ſome Money; the Creditor was very often earneſt with the Debtor to pay him, but he was ſtill craving for a longer day; then ſaid the Creditor unto him, I will give thee to the eleventh day of the fourth Month, and a longer day than that is not in the whole Year.

And what can any Man (Friends) more deſire,
Then have the thing granted which he doth require?

Autumne

Autumne.

THe third Seaſon of the Year is called *Autumne*, of others *Apleaime*; by ſome it is named *Harveſt*, and others do call it the fall of the leaf. It beginneth when the *Sun* doth enter into the Signification of the *Ballance*, which is only a pair of Scales, though I rather think it ſhould be a Mete-wand, becauſe then the greater Light doth meaſure out the Days and Nights to an equal length, as it were cutting them with a pair of Sheers juſt in the middle; ſo that the Day hath twelve hours, *yea*, and the Night hath twelve hours.

And then the Nights more than the Days grow longer,
Alſo the cold more than the heat is ſtronger;
But only one thing bad is to report,
Though Nights and cold grow long, Money grows ſhort.

Winter.

THe fourth which is the laſt Seaſon of the Year, is called *Winter*, and is fruitful in nothing but froſts, ſnow, hail and cold weather; which, Beloved Friends, is a great deſtroyer of wood and coals: Yet do the People of the World much eſteem of this Quarter, becauſe of thoſe idolatrous *Chriſtmaſs*-Pyes and Plumb-Puddings; which Puddings, though they have two ends when they are firſt ſet on the Table, yet before they go off, they make but one end of them, and that is to eat them up all. This Quarter begins the eleventh day of the tenth Month, when the greater Light enters into the Signification of the *Kid*. This Seaſon

The Earth is often covered with ſnows,
Which prejudicial is to Rooks and Crows:
The idolatrous Nine-Pins to which Men bow,
Are very little, if at all uſed now;
Only the wicked have a fooliſh vice
In much requeſt now, which is Cards and Dice.

The Eleventh Month (JANUARY) hath xxxi Days.

Take notice of this, ye Men of the World,
Such Rare Predictions *are amongst ye hurl'd,*
Both Booker, Swan, Dove, Gadbury *and* Lilly,
Compared unto us, they are but silly.

1	a	Vulgarly *New-Years Day*	Wind-pipe and	
2	b	third day.		
3	c	fourth day	Gullet	
4	d	fifth day	Hands	
5	e	sixth day	Hands	Full Moon
6	f	Vulgarly *Twelfth Day*	Dugs and	about the 11 hour of the
7	G	first day		
8	a	**James Naylor**	Paps	eighth day
9	b	third day	Liver	at night.
10	c	fourth day	Liver	
11	d	fifth day	Guts and	Last quarter the sixteenth
12	e	**Thomas Briggs**		
13	f	seventh day	Garbadge	day about an
14	G	first day	Kidney	hour after
15	a	second day	Kidney	dinner time.
16	b	third day	Beastly	
17	c	fourth day	Beastly	
18	d	**Alexander Parker**	Hips	
19	e	sixth day	Hips	
20	f	seventh day	Hams	New Moon
21	G	first day	Hams	the 23 day at
22	a	**George Whitehead**	Shins	the sixth hour
23	b	*Lawyers begin to speak*	Shins	in the morn-
24	c	fourth day	Toes	ing.
25	d	Vulgarly *Pauls Day*	Toes	
26	e	sixth day	Face	
27	f	seventh day	and	First quarter
28	G	first day	Eyes	on the 30 day
29	a	**John Storey**	Wind-pipe	at the second
30	b	third day	Wind pipe	hour in the
31	c	fourth day	Hands	after-noon

Thou that in Limbo *art as t'were* Rex Regnant,
Bear with my Wit, which is not ſharp or pregnant:
For now the Dog-Star *in his cold Meridian*
Is in a Quartan-*Ague, or* Quotidian:
Thus though a while that we lie under hatches,
Our inward Light *ſhall ſhine like Souldiers Matches,*
And we ſhall riſe with ſuch a train or Trophy,
Which ſhall exceed the Soldan, *or the* Sophy.

Now ſhall a ſtrong North-South wind ariſe out of the Weſt, which ſhall blow into the Red Sea the riffe-raffe and fragments of that contaminated Slut the *Whore of Babylon*. It ſhall alſo blow into the Lake of *Sodom* and *Gomorrah* the three great *Frogs*, *viz.* the Yellow-Frog, that is the *Presbyterian*; the Gray-Frog, that is the *Independant*; and the Black-Frog, that is the *Anabaptiſt*. And then ſhall the Yellow-Frog ſit in his own *Stool of Repentance*, vomiting up that *Yellow-Gold* that rais'd her ſo high as to contemn her Brethren. The Gray-Frog ſhall look blewly upon the matter, when he muſt come to anſwer for the Blood he hath ſhed: and the Black-Frog ſhall be pay'd with deeds as black as her actions have been. Then ſhall the Light break forth, and it ſhall be as conſpicuous as the work of the *Tallow-Chandler* when it is put to the blaze of the Fire; and this Light ſhall ſhine ſo, that it ſhall be beheld by the Inhabitants of NEW ENGLAND, *Samaria*, and the uttermoſt Mountains of *Wales*.

The XII Month (FEBRUARY) hath XXviii Days.

If that thou (Brother) once doſt but begin
(As we the Saints) to have the Light within;
Then thou wilt in ſincerity proteſt,
That this ſame Month is ſhorter than the reſt.

1	d	fifth day	Hands	
2	e	Vulgarly *Candlemas day*	Fingers	
3	f	ſeventh day	Dugs	Full Moon
4	G	Firſt day	Paps	about the
5	a	JOHN WHITGIFT	Liver	5 hour of the
6	b	third day	and	7 day in the
7	c	fourth day	Lights	afternoon.
8	d	*Sun in the Fiſhes*	Guts	
9	e	ſixth day	Guts	
10	f	ſeventh day	Kidney	
11	G	Firſt day	Kidney	
12	a	*Lawyers leave praying*	Fundament	Laſt quarter
13	b	third day	Fundament	on the 14
14	c	*Lottery day for Wives*	Hips	day about
15	d	fifth day	Hips	the 10 hour
16	e	ſixth day	and	in the night.
17	f	LEONARD FELL	Hams	
18	G	Firſt day	Hams	
19	a	ſecond day	Legs	
20	b	third day	Legs	
21	c	STEPHEN CRISPE	Toes	
22	d	fifth day	Toes	New Moon
23	e	ſixth day	Face	on the 23
24	f	Vulgarly *Matthias day*	Noſe	day at the
25	G	Vulgarly *Shrove Sunday*	Wind-pipe	ſixth hour in
26	a	*Terrible day for Pancakes*	and	the after-
27	b	*and killing Cocks*	Gullet	noon.
28	c	*The Aſhy day*	Hands	

If you this Month things seriously examine,
You'l find that Hunger is the cause of Famine;
Some will not care for Friends, nor yet for Kinsman,
Nor will they value Honesty two-pins Man,
But he that seeketh straying minds to wean all
From venial Vices, or offences penal,
Had he the forces of the Turkish *Navy,*
He would lie down at last, and cry Peccavi.

Now shall the *Presbyterian* Mag-Pie chatter against the *Independant* Jackdaw, and the *Anabaptistical* Rook inveigh against the Fifth-Monarchical Vulture; whilst the honest QUAKER, like the harmless Titmouse, cryes, Chirup, chirup, chirup. O ye Brethren and Sistern, be not dismay'd although it be still Winter, and that the *Titmouse* afore-said be as dumb as the long Gown-Men at *Westminster-Hall* in the long Vacation, for ere two Months be past, then shall the reviving time approach, and the Light shall appear, and thou mayst walk into the Fields to gather peagles, and to hear the Cuckow sing. In the mean time let the Sistern comfort the teathing Lights, and provide them Caudles for their wambling Bellies, that they may by the strength thereof hold forth to the edifying of the *Yea* and *Nay* Ones, and the great consolation of the Sistern, who are ready to fall backward: Yea, I say unto thee (beloved Brother) they are very ready to fall backward.

The Sister now she doth enjoy the Brother,
Even as the harmless Birds enjoy each other:
Nay, let them not refrain thorough temerity,
So that the same it be done in sincerity.

1	d	*The Green-Leek Day*	Fingers	
2	e	sixth day	Dugs	First quarter
3	f	seventh day	and	the first day
4	G	first day	Teats	about the 10th
5	a	**Hilkiah Bedford**	Liver	hour in the
6	b	third day	Lights	fore-noon
7	c	fourth day	Guts	
8	d	fifth day	Garbadge	Full Moon
9	e	sixth day	Kidney	about the 7th
10	f	*Sun in the Ram*	and	hour of the
11	G	first day	Suet	nineth day in
12	a	second day	Privy-	the morning.
13	b	**John Boulton**	members	
14	c	fourth day	Hips	Last quarter
15	d	fifth day	Hips	on the 16th
16	e	sixth day	Hams	day at the sixth
17	f	*The* Irish *Champions Day*	Hams	hour in the
18	G	first day	Shins	morning.
19	a	**James Sparks**	Shins	
20	b	third day	Toes	New Moon
21	c	fourth day	Toes	the twenty
22	d	**Margaret Fell**	[illegible]	third day at
23	e	sixth day		the sixth hour
24	f	seventh day	Ear[illegible]	kewise in the
25	G	*Landlords Holy Day*	W[illegible]	orning.
26	a	second day	[illegible]	irst quarter
27	b	third day	[illegible]	31 day at
28	c	**Margaret Meakings**	[illegible]	e 6 hour also
29	d	fifth day	Dug[illegible]	the morn-
30	e	sixth day	and	ng.
31	f	seventh day	Teats	

Let them who have no Shirts nor Shifts determine
They ſhall be bitten with Fleas, Lice, or Vermine:
Then, Brethren *all, let my Lines thus far rouſe ye,*
To get clean Shifts, or elſe you may be louſy:
Borrow o' th' wicked, for by Yea *and* Nay,
It is no matter if you them ere pay.
Thus did the Iſraelites *o' th'* Egyptians *borrow,*
And never pay'd them, neither night nor morrow.

Now ſhall the Spring of Comfort appear, and the Light ſhall lead the People in the way, even as a Link-Boy doth light the way in a dark Night. Some Chief Friends ſhall have a great meaſure of boldneſs, and they ſhall be like great Oaks, which ſhall bear great Acorns, to feed the *Pigmies*, the *Lambs of Samaria*, that they may bud, ſpring forth, grow up, and in time come to fructifie and innoculate, as the Elm and Vine do fructifie and innoculate; and like the Vine bear Grapes, even ſuch as *Tichburns Canaans Grapes*, which may comfort, rejoyce, and make glad the Hearts of the *Brethren*. Let our *Friends* have a ſpecial care of catching cold after a Curtain Exerciſe; thoſe who are troubled with ſuch colds, let them eat a Tanſey made of Horſe-Raddiſh, Ginger, Pellitory of *Spain*, and *Spaniſh*-Flies, and it will cure them. The Men of the World talk now of an Oppoſition in the Heavens, but all the Oppoſition that we find is betwixt ſome Brethren and Siſtern: notwithſtanding this Oppoſition doth not hold long, for ſoon after they are in Conjunction.

The II Month (APRIL) hath xxx Days.

This Month we in our Kallendar forbid,
Becauſe in it our Brother Green *he did*-----
But what he did, in verſe I dare not ſay,
But yet he did the Mare, by yea *and* nay.

1	G	Vulgarly *Paſſion Sunday*	Liver	
2	a	ſecond day.	Lights	Full Moon
3	b	third day	Guts	the 7 day a-
4	c	MORGAN WATKINS	and	bout the ſe-
5	d	fifth day	Garbage	venth hour
6	e	ſixth day	Kidney	at night.
7	f	ſeventh day	Kidney	
8	G	Vulgarly *Palm Sunday*	Beaſtly	
9	a	ſecond day	Beaſtly	Laſt quart
10	b	*Sun in the Bull*	Hips	on the 14
11	c	fourth day	Hips	day, about
12	d	*Children leave Schooling,*	Hams	ſuch time as
13	e	*and eat Tanſies*	Hams	Mortals go
14	f	ſeventh day	Shins	to dinner.
15	G	Vulgarly *Eaſter day*	Shins	
16	a	*Day of Stool ball play, and*	Great toe	
17	b	*Barley-break*	and	New Moon
18	c	fourth day	Little toe	on the 21
19	d	fifth day	Face	day about
20	e	CHARLES HARRIS	Noſe	the 8 hour
21	f	ſeventh day	Throat	of the night
22	G	Vulgarly *Low-Sunday*	Gullet	
23	a	*The Great Champions day*	Hands	
24	b	third day	and	First quart
25	c	Vulgarly *Markes day*	Fingers	on the 29 day
26	d	fifth day	Dugs	at the 11
27	e	ſixth day	Dugs	hour within
28	f	GERARD ROBERTS	Liver	the night.
29	G	firſt day	and	
30	a	ſecond day	Lights	

To outward view and sences all exteriour,
Amongst all fooles I never saw a verier
Than he that doth his liberty prohibit
To fall in danger of a fatal Fibbet:
Nay, rather let him, like a teaching Brother,
In some old House or Barn instruct each other;
And if 'mongst Brethren he be but a ranger,
He'l find more profit in it, and less danger.

The Stars do seem to intimate, as if some great Friend this Month should by backsliding fall away in pulling off his hat to idolize the Creature: But I say unto you Friends, keep your hats on your Heads; nay verily, rather lie in them all night, than commit such Idolatry: For beloved Friends and Brethren of the Light within, are not those Creatures who are called by the Men of the World, *Madam*, or *My Lady*, are they not made of the same mould and Earth as our Sistern *Prudence* and *Rebeckah*? yea verily, I say unto thee, they are made of the very same mould and Earth. And are not those Mankind whom we call *My Lord*, or *His Grace*, made in like manner of such stuff as our Friends *George Fox* or *William Pen* were made of? And do not we know by inspiration of the New Light, that whitely lookt Men are made of Chalk or Oat-meal, and red-fac'd Men of Loam or Brick-bats; yea verily Friends, I say unto you, I find by the Light that they are made of Chalk, Oat-meal, Loam and Brick-bats.

The Third Month (MAY) hath xxxi Days.

This Month the Men o'th' World i' th' days of Yore
Did to one Flora *sacrifice, a Whore;*
A Whore of Babylon, *quite past all shame,*
Worse than in Whetstones Park, *or* Luteners-Lane.

1	h	*Now the tall Idol is set up.*	Guts	
2	c	*Lawyers again employed*	Guts	Full Moo
3	d	fifth day	Kidney	about the 3
4	e	sixth day	Kidney	hour of the
5	f	seventh day	Beastly	day in the
6	G	first day	Beastly	morning.
7	a	second day	Hips	
8	b	**Gilbert Lacey**	Hips	
9	c	fourth day	Hams	
10	d	fifth day	Hams	Last quarte
11	e	*Sun in the merry Couple*	Shin	on the 30 da
12	f	seventh day	and	about the 7 t
13	G	first day	Calf	hour at night
14	a	second day	Great Toe	
15	b	**Thomas Cobeny**	Little Toe	
16	c	fourth day	Face	
17	d	fifth day	Eyes	New Moo
18	e	sixth day	wind-pipe	the 21 day a
19	f	seventh day	and	the 10th hou
20	G	Vulgarly *Ascension Day*	Gullet	in the fore-
21	a	second day	Elbow	noon.
22	b	**John Child**	Fingers	
23	c	fourth day	Dugs	
24	d	Vulgarly *Ascension Day*	and	
25	e	sixth day	Paps	First quarter
26	f	seventh day	Liver	the 29th day
27	G	first day (*Purses*	Lights	at the second
28	a	*Lawyers go home with full*	Guts	hour after
29	b	Vulg. *The* KING's-*Day*	Garbadge	Dinner time.
30	c	**Robert Ludgater.**	Kidney	
31	d	fifth day	Kidney	

Now do I ſay of London, *What a Town is't,*
To ſhelter in't the Seeker, Dipper, Browniſt?
Yea verily I alſo ſay, How apt is't
To harbour the ungovern'd Anabaptiſt;
And, yet thoſe very Men do ſorely handle
We, who in us carry Lanthorn *and* Candle,
That is the LIGHT, *by which we ſo are led,*
We look as if new raiſed from the Dead.

Now ſhall the *Soldan* of *Perſia* hear of the great fame of the People called QUAKERS, and he ſhall deſire to ſee their *Light*; and having ſeen it, he ſhall contemn the darkneſs of the Pigeon-Man of *Mecha*, whoſe Tomb doth hang betwixt Heaven and Hell, as the *Babylonian-Rabbins* do ſpeak of *Eraſmus*. Then ſhall the Ghoſt of *James Naylor* appear to the Queen of *Morocco*, and ſhall convert her; and ſhe being a *Black-a-Moor*, and having the *Light* within, ſhe ſhall be juſt like unto a Dark-Lanthorn: Yea, verily I ſay unto you, Friends, ſhe ſhall be juſt like to a Dark-Lanthorn. Many young *Damſels* ſhall have very great longings and deſires, and will not reſt quiet until they be ſatisfied with the Creature: theſe longings and deſires may produce qualms and groans of the Body, which may afterwards cauſe great ſwellings, and much pains and anguiſh as to the outward Creature. *See our Brother* Green's *Treatiſe of Coupling with Mares, fol.* 1035.

The Fourth Month (JUNE) hath xxx Days.

The Light that rules the Day now hot doth ſhine,
Refrain eating ſalt Meats, and drinking Wine;
For thou wilt find (although my counſel ſcorning)
That thou wilt very thirſty be next morning.

1	e	Sixth day	Kidney	
2	f	ſeventh day	Suet	Full Moon
3	G	Vulgarly *Whit-Sunday*	Members	the 5 day a-
4	a	*The yong Folks they*	Hips	bout the 11th
5	b	*At Stool-Ball play.*	Hips	hour in the
6	c	*Aſhes Week*	Hams	fore-noon.
7	d	fifth day	Hams	
8	e	ſixth day	Shins	
9	f	ſeventh day	Shins	Laſt quarter
10	G	Vulgarly *Trinity Day*	Great Toe	about the 3d
11	a	*Day long as a Cable-Rope.*	Little Toe	hour of the
12	b	third day	Eyes, Noſe	twelfth day in
13	c	**William Penn**	and Ears	the morning.
14	d	fifth day	Wind-pipe	
15	e	*Lawyers agree to get Money.*	and	
16	f	ſeventh day	Gullet	New Moon
17	G	Firſt day	Hands	on the 20th
18	a	ſecond day	Fingers	day at the firſt
19	b	third day	Dugs	hour in the
20	c	**John Smart**	and	morning.
21	d	fifth day	Paps	
22	e	ſixth day	Liver	
23	f	ſeventh day	Lights	Firſt quarter
24	G	Vulgarly *John Baptiſt*	Guts	on the 28 day
25	a	ſecond day	and	at the firſt
26	b	third day	Garbage	hour likewiſe
27	c	*A very ſleepy Day*	Kidney	in the morn-
28	d	fifth day	Kidney	ing.
29	e	Vulgarly *Peters Day*	Suet	
30	f	ſeventh day	Members	

I oft have heard that many a Hawk hath muted,
Whereby the Falkeners cloathes have been polluted;
This may be avoided if the Knight Sir Reverence
Be wary with a negligent perſeverance;
For Men of Judgment never think it decent
To love a ſtinking Pole-Cat well for the ſcent:
But to the purpoſe, here's the long and ſhort on't
For all ſuch things the matter 's not important.

Now verily, *Friends*, I do ſay unto you, you may drink your Beer without warming, or to be at that chargable invention of putting Toaſts therein, which as our Brother *Green* of *Colcheſter* did averre, was a Shooing-horn to draw down the good Creature; yea, and your Preaching *Friends* at LONDON may hold forth to the SISTERN, even till midnight, and not be diſturbed by the bawling Fellow that cryes, *Lanthorn and Candle-light*: For as the Men of the World called *Aſs-trologers* do know ſuch things will come to paſs by the help of the Stars, ſo we the *Illuminated Ones* do by the *Light* within know the very ſame things. And though (like another *Lilly*) I do not prattle with the *Planets*, ſwagger with the *ſtars*, and be in *Colloquia* with the moſt eminent *Conſtellations* to find out what will be the end of theſe doings; yet as ſure as Eggs are Eggs, the melody of a *Green-Land-Cuckow* will be better muſick, than all that the winged Choriſters of the Wood can this Month afford.

The Fifth Month (JULY) hath xxxi Days.

If Debt in thy Eſtate a hole hath made,
Then do thou take on thee the Teaching Trade;
For, want'ſt thou Meat or Drink, or a new Suit,
The Siſtern *then will to thee contribute.*

1	G	Firſt day	Hips	
2	a	**Giles Bernardiſton**	Hips	Full Moon
3	b	third day	Hams	about the 6th
4	c	*Lawyers again leave pra-*	Hams	hour of the 4
5	d	fifth day (*ting.*	Shins	day in the af
6	e	ſixth day	Shins	ternoon.
7	f	ſeventh day	Toes, and	
8	G	firſt day	Petty-Toes	
9	a	ſecond day	Noſe, Lips,	Laſt quarter
10	b	**Anthony Applebee**	and	on the 11 day
11	c	fourth day	Eye-Brows	at the ſecond
12	d	*Sun in the Lyon*	Wind pipe	hour after din-
13	e	ſixth day	Gullet	ner time.
14	f	ſeventh day	Hands	
15	G	*The Weeping-Day*	and	
16	a	ſecond day	Fingers	New Moon
17	b	*The* Dog-D*ays begin*	Paps	on the nine-
18	c	fourth day	Dugs	teenth day at
19	d	**John Chandler**	Liver	the 4th hour
20	e	ſixth day	and	in the after-
21	f	ſeventh day	Lights	noon.
22	G	firſt day	Guts	
23	a	ſecond day	Guts	Firſt quarter
24	b	third day	Kidney	on 27th day
25	c	Vulgarly *James's Day*	Kidney	at the tenth
26	d	fifth day	Secret Mem-	hour in the
27	e	ſixth day	bers, and	fore noon, or
28	f	**James Belſham**	Backſide	the ſecond
29	G	firſt day	Hips	hour before
30	a	ſecond day	Hips	dinner time.
31	b	third day	Hams	

It is approv'd a Grey-Hound nor a Beagle
Were here ordain'd or made to hunt the Eagle;
Nor was't ere known a Cook or Scullion-Baggage
Did in a Taylors Thimble boyl a Cabbage;
So should not an old Bawd be furr'd with Miniver,
As if she were a Lady, or Queen Guiniver;
Nor should a Friend, *a* Brother, *or a* QUAKER,
Be with the wicked of the World partaker.

This Month, We the *People* who are called of the Men of the World by the Name of QUAKERS, if we have but Corn, we shall not need to fear Bread; for by reason of the effects of *Midsummer-Moon*, we shall have store of *Wind-Mills* in our Heads, so that we shall be full of Rhapsodies, and Revelations, and Jimcracks, and Whirligigs; insomuch that we shall persuade many People that the World is made of *Oat-meal*, and the *Moon* of *Green-Cheese*: and so by being of our persuasion, they shall not want either *Porridge* or *White-meat*. Now do the wicked Ones in the Countrey tumble and toss their Beloved *Dalilahs* on the Hay-cocks, not considering that the Fowls of the Air do sit on the tops of the Trees, and behold them. But thou, *Friend*, if thou art minded to have a Curtain-Exercise with a *Sister*, do it not in the Fields, but rather in a dark Chamber, having no other light but the *Light* within thee; for if thou art expert therein, thou mayst do it in the dark as well as in the outward-light.

The Sixth Month (AUGUST) hath xxxi Days.

Now Husbandren turmoyling in their ſweat
With painful labour do endure the heat,
Whilſt we by practiſing the Teacking knack,
Do feed our Bellies, and do clothe our back.

1	c	Vulgarly *Lammas-Day*	Hams	
2	d	fifth day	Shin	Full Moon
3	e	ſixth day	Shin	the firſt hour
4	f	ſeventh day	Heels	of the third
5	G	firſt day	Toes	day in the
6	a	**Joſeph Stoaks**	Face	morning
7	b	third day	Eyes	
8	c	fourth day	Wind pipe	
9	d	fifth day	Gullet	Laſt quarter
10	e	*Laurence the Gridiron Man*	Hands	on the tenth
11	f	ſeventh day	and	day about the
12	G	firſt day	Fingers	third day in
13	a	*Sun in the Maidenhead*	Dugs	the morning.
14	b	third day	Paps	
15	c	fourth day	Liver	
16	d	**William Wallet**	Lights	New Moon
17	e	ſixth day	Milt	at the ſeventh
18	f	ſeventh day	Guts	hour of the
19	G	firſt day	Guts	eighteenth day
20	a	*No work for the Long Tongued-Men now.*	Kidney	in the fore-
21	b		and	noon.
22	c	fourth day	Kall	
23	d	fifth day	Privities	
24	e	Vulg. *Bartholomew Day*	Privities	Firſt quarter
25	f	ſeventh day	Hips	on the 25th
26	G	**John Jaſper**	Hips	day about the
27	a	*The Dog-Days end*	Hams	ſixth hour to-
28	b	third day	Hams	wards night.
29	c	fourth day	Shin	
30	d	**George Ewin**	Calf	
31	e	ſixth day	Toes	

The times are biting, and the Days Canicular,
And mischief girds about the Globes orbicular;
Now from the Countrey all the plain Rusticity
Lives by deceit, exiling plain Simplicity.
A Face like Rubies mixt with Alablaster,
Wastes much in Physick, *and her Water-caster.*
Comfort thy self, thou Man in Tub that preaches,
Thou thereby Money and Plumb-Pudding reaches.

Now shall the Mountains of *Wales* cut a Caper to the Hills of *Samaria*, and there shall be great bustlings in the Firmament, which shall much amaze the People who are now at *Harvest*-work: But these things are not known unto the Men of the World, because they are discerned by a pair of Spectacles from such who have the *Inward-Light*. There is a Planet much concern'd in this Month, whom the *Heathen Philosophers* do name *Mars*; now this *Mars* was a Man in his time much given to Foot-ball playing, and to box for bloody noses; but we, knowing better things than those *Philosophers*, will term it JAMES NAYLOR, who was a *Brother* of much Love and Unity; now as *Concord* is to be preferred before *Discord*, even so *Friends*, ought the Name of *Mars* to give place to that of JAMES NAYLOR: Like as a Rib or Chine of Beef well roasted, is to be preferr'd before Neck-Beef boiled; or as a Pudding full of Plumbs and Suet, is more commendable to the Pallet, than a Pudding that hath neither Plumbs nor Suet in it.

The VII Month (SEPTEMBER) hath XXX Days.

Now every one that hath the Light *within,*
For to provide 'gainſt Winters ſtorms begin;
For, of this Month to write I dare be bold,
Without good Fires your Zeal may hap catch cold.

1	f	Seventh day	Toes	Full Moon
2	G	firſt day	Eyes	the firſt day
3	a	ſecond day	Ears	about the 10
4	b	**John Crook**	Wind-pipe	hour in the
5	c	fourth day	and	forenoon.
6	d	fifth day	Gullet	
7	e	ſixth day	Fingers	Laſt quarter
8	f	ſeventh day	Thumbs	on the eighth
9	G	firſt day	Lights	day about the
10	a	**Thomas Green**	and	ninth hour.
11	b	third day	Lungs	
12	c	fourth day	Liver	New Moon
13	d	*Sun in the Ballance*	Liver	about the 10
14	e	*The Aſhes Week*	Guts	hour of the
15	f	ſeventh day	and	ſixteenth day
16	G	firſt day	Navel	at night.
17	a	ſecond day	Kidneys	
18	b	**Farmer Maſtal**	Kidneys	Firſt quarter
19	c	fourth day	Privy-Mem-	on the twenty
20	d	fifth day	bers	third day, at
21	e	Vulgarly *Matthews Day*	Hips	the middle of
22	f	ſeventh day	Hips	the night fol-
23	G	firſt day	Hams	lowing.
24	a	ſecond day	Hams	
25	b	**Praiſe-God Barebones**	Shins	Full Moon
26	c	fourth day	Shancks	about the 8th
27	d	fifth day	Shancks	hour of the
28	e	ſixth day	Great Toe	thirtieth day
29	f	*Landlords Holy Day*	Little Toe	at night.
30	G	firſt day	Forehead	

Let roaring Canons with the welkin parley,
'Tis known good Liquour may be made with Barley;
And so likewise a Man may prove that Love is
A thing that makes a Man oft times a Novice:
For in the Rudiments of Health or Sanity,
'Tis known a Whore is but a piece of vanity;
And if plain Whores be vain, as it is tried,
What are the rotten, stinking, pockified?

Some Men this Month shall go out of the Body by melting of their grease in pull ng at the *Ding-dongs* that call the Men of the World to the *Steeple-Houses*: O therefore, Brethren, have a care of Ropes, for many Men do catch their deaths by Ropes; Nay, therefore Friends, rather eat Liquorish every morning to make you long winded, than so to be choak'd for want of breath. Verily the Men of the World are much to blame, who will not suffer our *Light* to shine forth, especially now that the Nights begin to grow long, and the Evenings dark, when there is much need of Light. And now, *Friends*, let me tell you one thing, which to the Men of the World may seem very wonderful; there shall be this Month much speaking and holding forth at a *Silent-Meeting* amongst the *Brethren* and *Sistern*; and though we do not find this thing by the Stars, yet herein the Womans Reason is very prevalent, *It shall be so, because it shall be so.*

And truly, Friends *and* Brethren *all, I say*
That is a Reason good, by Yea *and* Nay.

The Eighth Month (October) hath xxxi Days

Now doth thy outward Man refreshment lack?
Then down thy Belly pour a Glass of Sack;
Yea, be it ten or twelve, do not deny,
So that the wicked do it not espy.

1	a	Second day	Eyes	
2	b	third day	Wind-pipe	Last quarter
3	c	**Thomas Salthouse**	Gullet	about the fifth
4	d	fifth day	Arms	hour of the
5	e	sixth day	and	eighth day at
6	f	seventh day	Elbows	night.
7	G	first day	Lungs	
8	a	**Edward Billing**	Dugs	
9	b	third day	Liver	New Moon
10	c	fourth day	and	on the 8th
11	d	fifth day	Lights	day at the
12	e	sixth day	Guts	eleventh hour
13	f	*Sun in the Serpent*	Garbage	in the fore-
14	G	first day	Kidney	noon.
15	a	**Charles Atkinson**	Kidney	
16	b	third day	Beastly	
17	c	fourth day	Beastly	First quarter
18	d	Vulgarly *Lukes Day*	Hips	at the sixth
19	e	sixth day	Hips	hour of the
20	f	seventh day	Hams	23d day in the
21	G	**John Rudland**	and	morning.
22	a	second day	Hams	
23	b	*Lawyers employed again*	Shins	
24	c	fourth day	and Calf	Full Moon
25	d	*Drunken-Shoo makers-Day*	Great toe	on the 30th
26	e	sixth day	Little toe	day about the
27	f	seventh day	Eyes	eleventh hour
28	G	Vulgarly *Simon and Jude*	Ears	in the fore-
29	a	second day.	Wind-pipe	noon.
30	b	**Nathaniel Symson**	Gullet	
31	c	fourth day	Hands	

Before Men fell to wrangling disagreement,
A Lawyer *understood not what a* Fee *meant;*
But now it is a thing grown indisputable
That Women and the Winds are very mutable,
And 'tis approv'd where People are litigious,
That more are given to Law than be Religious:
But with a Tutch-box of Transalpine *Tar*
Keep safe from Lawyers, *for they wound and scar.*

Now shall some of our *Friends* go to *Prester-John*, and shall tell him of the LIGHT and he shall say, He has no need of their *Light*, for the Sun lights him by Day, and the work of the Tallow-Chandler lights him by Night: Then shall our *Friends* tell him of the LIGHT within them; and he shall say, They are lying Knaves, for how can any Man see into him? Then shall *Prester-John* grow very angry, and he shall send some of the Ghosts of our *Friends* to *Barathrum*; and these Ghosts shall speak to *Cerberus*, to let them see *Pluto*; and he shall ask them, What they are, and our *Friends* shall tell him, That they are QUAKERS: Then shall *Cerberus* take up a great laughter, and shall say, I have heard of *Anabaptists*, and *Fifth-Monarchy* Men, and *Adamites*, and *Cackabites*; but these are the strangest Fellows that ever I saw. Then shall he sigh and say, Now shall I be so troubled with the fat Ghosts of *Usurers* and *Lawyers*, and the starv'd Ghosts of *Taylors* and QUAKERS, that I shall have no rest neither Night nor Day.

The IX Month (NOVEMBER) hath XXX Days.

Now cold Weather comes in, which does Men harm,
Keep your Hats on then for to keep Heads warm ;
Be contrary to all as much as may be,
Respecting Jone *as good as is* My Lady.

1	d	*All the Saints together*	Hands	
2	e	*All the Soules together*	Fingers	Last quarter
3	f	seventh day	Dugs	on the 7 day
4	G	first day	Paps	at the first
5	a	*Day of Squibs & Crackers*	Liver	hour after
6	b	third day	and	dinner time.
7	c	fourth day	Lights	
8	d	**John Rawson**	Guts	
9	e	sixth day	Garbadge	New Moon
10	f	seventh day	Kidney	on the 14 day
11	G	first day	and	at the just
12	a	*Sun in the Thighs*	Reins	hour of mid-
13	b	third day	Wantoneſs	night follow-
14	c	fourth day	Privities	ing.
15	d	**John Stubs**	Hips	
16	e	sixth day	Hips	
17	f	seventh day	Hams	First quarter
18	G	first day	Hams	on the 21 day
19	a	**Amos Stoddart**	Shins	at the fourth
20	b	third day	Calves	hour in the af-
21	c	fourth day	Heels	ternoon.
22	d	fifth day	Toes	
23	e	**John Furley**, Junior	Forehead	
24	f	eventh day	Cheeks	Full Moon
25	G	first day	Wind-pipe	at the fourth
26	a	second day	and	hour of the
27	b	third day	Gullet	29 day in the
28	c	*Gown-Men go home*	Hands	morning.
29	d	fifth day	Fingers	
30	e	Vulgarly *Andrews Day*	Niples	

Turn Quakers *all, you'l thereby be great thrivers,*
Not like the Dutch-Men *in baſe* Doyts *and* Stivers,
But in ſuch wares as Jaſon's *Golden-Fleeces,*
Beloved Friends, *your White and Yellow Pieces:*
And in your Clothes be fine as Siſter Gibbons,
Though on them you have neither Lace nor Ribbons;
We call them proud have ſuch Gew-Gaws about them,
And we (Kind Friends) *can be as proud without them.*

Now ſhall the Gowned-*Barriers* at *Weſtminſter-Hall* talk and brangle as loud as the Long-Tongued-Women that buy Oyſters at *Billingſgate*, to the great endangering of turning all the Beer and Ale ſower thereabouts: Now, Beloved Friends, were it not better that their Clappers did ceaſe, than that the good and comfortable Creature ſhould be ſpoiled? Alſo about this time ſhall our *Friends* meet together, and they ſhall on a ſudden have the cramp in their Tongues, that they ſhall not ſpeak one word, therefore it ſhall be ycleped a Silent-Meeting.

Thus, Friends, *you ſee we need not an Appology*
To write what things we know by our Aſtrology;
For verily the Stars *are very ſtrict*
To bring about the things that we predict:
And notwithſtanding what the wicked ſay,
They all do come to paſs, by Yea *and* Nay.

The X Month (DECEMBER) hath xxxi Days.

Now that the wicked they do make repast
On costly Viands, I advise thee fast;
'Tis a true QUAKER's *Ear-marke for to vary,*
And be in all things to the World contrary.

1	f	Seventh day	Teats	
	G	Vulgarly *Advent Day*	Dugs	Last quarter
3	a	second day	Liver	on the seventh
4	b	third day	Lights	day about the
5	c	**George Rolt**	Guts	ninth hour in
6	d	fifth day	and	the forenoon.
7	e	sixth day	Garbadge	
8	f	seventh day	Kidney	
9	G	first day.	Kidney	New Moon
10	a	second day	Privy-Mem	about the 10
11	b	*Sun in the Kid*	bers	hour of the
12	c	*Ashes Week*	Hips	fourteenth day
13	d	fifth day	Handles	in the fore-
14	e	sixth day	Hams	noon.
15	f	seventh day	Hams	
16	G	first day	Shin, and	
17	a	**Matthew Oliver**	Calf	First quarter
18	b	third day	Toes	on the 21 day
19	c	**John Parrot**	Heels	at the second
20	d	fifth day	Cheeks	hour in the
21	e	Vulgarly *Thomas Day*	Lips, and	morning.
22	f	seventh day	Eyes	
23	G	**Samuel Fisher**	Wind-pipe	
24	a	second day	Gullet	Full Moon
25	b	*Men eat Shred Pyes,*	Hands	on the 28th
26	c	*and Roast-Beef, and*	Fingers	day about the
27	d	*Plumb-Pudding, and*	Teats	eleventh hour
28	e	*Plumb-Porridge*	and	in the night.
29	f	seventh day	Dugs	
30	G	first day	Liver	
31	a	second day	Liver	

Now, Brethren *all, 'tis like to be cold Weather,*
Let Men then and their Wives lie cloſe together;
It is good counſel, and can do no harm,
Theſe long cold Nights to keep each other warm:
For, Friends, *you know that catching cold is coſtly;*
Phyſicians *they are dear, or elſe the moſt lye:*
Then hug and cling together any way,
'Tis beſt to keep you warm, by Yea *and* Nay.

We may chance to hear of ſomething this Month as if the *Pope* did intend to turn QUAKER: verily, tho the wicked of the World may laugh at it, yet the ſeaſon of the Year may work much thereunto; and if our Predictions does not come to paſs, then may he ſay, God-a-mercy good Fires and kind young Bed-fellows. Now do the People of the World make thoſe idolatrous things called *Chriſtmas-Pyes*: and yet, *Friends*, let me tell you that thoſe Pyes do eat as well as either Minced-Pyes, or Shred-Pyes; nor do I find any thing bad in them but the name, unleſs ſometimes when they put too much Plumbs in them, and then they ſpoil the reliſh of the Beer: Yet, *Friends*, theſe Pyes are not ſo ſuperſtitiouſly bad as thoſe things much uſed about this time, which the vain and ungodly Men do call Cards and Dice, which they do worſhip and adore ſo long as they do win, but when they loſe, then do they curſe thoſe Idols, and the Invention of Mens Hands, ſaying, *That there is more Knaves than thoſe four in the Pack.*

The Form of writing an EPISTLE.

THY Second Epiſtle of the ſixth day of the fifth Month, according to the Worlds Account, came this day to hand, with an Inſtrument ſigned and ſealed therein: It is very likely I ſhall be free to put thy deſires in execution as to the captivating of the Man's outward Tabernacle; and to that end thou maiſt do as thou wouldeſt be done unto (as the Language of the World hath it) I have ſent thee the meaſure of my deſires herein encloſed, it being that thou wouldſt get ſome Carnal-Officer called an *Attorney*, to ſet his Fiſt of wickedneſs thereunto, that a Common Bayle may be filed at the General Meeting of the *Lambskin-Men* (according to Humane Laws.) I ſhall ceaſe to write further, only admoniſh thee to uſe the Creature moderately, and greet our *Siſter* well: I end for this time.

Thine in the Light
J. S.

Thus like to us for writing an Epiſtle
I will give any Man leave for to whiſtle;
As for quaint Phraſes, it is our intent all
To uſe no words of Art, nor Complemental,
But only the familiar Thee *and* Thou,
As well to Lords, as them that hold the Plough:
We know no difference 'twixt Madams *and* Gammers,
And yet we think our ſelves no Ninny-hammers:
For Complement-Books we'l not give a penny,
No verily, though't be the Academy:
For to our Friends *we ſhould be great Heart-breakers,*
If we ſhould ſpeak with more ſenſe than our Speakers.
For our Epiſtling then this is the form on't,
Read it demurely, pray, and make no ſcorn on't.

Time

Times for the Brotherhood and Sisterhood when to Marry.

IF thou art a single Brother, and art minded to joyn with a Sister in a mutual agreement: If thou canst light of one that is young and handsome, and much endow'd with the earthly *Mammon*, so that thy Cup-board may be replenished with good Eatable commodities, and thy Cellar abound with the productions of the *Malt-fat*: If her purse-strings will reach so far as to keep the hunger-starved Rascal called *Poverty* from thy door, and that thou mayst wear the best Stuff and broad cloth, though it have neither Lace nor Buttons on it: It is good joyning with such a Sister from the first day of the first Month, to the 31 day of the twelfth Month.

Also if a Sister that hath neither Money nor Lands, and is desirous to live without working, to eat and drink of the best, and to lie in Bed till the tenth hour of the morning; It is good for such a Sister to joyn with a rich Brother, and one who is endued with a great deal of patience, at any of the time that is before prefixed.

The manner of Solemnizing the Marriage.

THe Parties to be joyn'd together must be asked at three several Meetings, but not at 3 Silent Meetings, for then, by reason there is never a word spoken, they cannot be asked: no more than a Dog can gnaw a bone, that hath never a bone to gnaw upon: The words to be used in asking are these; *Our Friend* Joseph *doth intend to take our Sister* Rebeckah *to be his Bed-fellow: and our Sister* Rebeckah *doth intend to lie with our Friend* Joseph: *Now, if any one can tell any reason why these two may not meet betwixt a pair of sheets together, let them declare the matter, for this is the first, second, or third time of their asking.*

After that this mutual agreement hath been three times declared in the Assembly at the Meteing House, at the next time of the speaking Brothers holding forth, then doth *Joseph*

take *Rebeckah* by the Goll, saying after this manner; *I take this Woman to Wife*, and then clapping hands, they afterwards go home, and clap----lips, and love one another like to any thing. *(Yet though they marry the new way, they get Children after the old way.)*

Thus if thou art a Friend, a Yea *and* Nay-*Man,*
To marry this wise thou must not gain say Man,
For tis approved by every Friend and Brother
To marry in this sort, and in no other:
For shouldst thou not from other People vary,
And be unto the Laws the quite contrary,
Or of the Rites o' th' Church be a partaker,
How should Men know thee for to be a QUAKER?
This properly unto us doth belong
To contrary all things, be it right or wrong.

How to name a Child.

FRIENDS and Brethren, common-sence and Reason doth inform us, that we ought to love our selves better than to love any body else: and seeing that the times are hard, and that it is a difficult matter to be acquainted with the thing called *Money*; therefore to save the unnecessary and superstitious charges of Sugar-Plumbs and Bisket, or Cakes and Wine, which the Men of the World use; as also to save the *Priest's* hire, and a groat to his *Clark*; after the Child can once see the light, let the reputed Father of the Babe stand forth, and say, I name this Infant *Robin, Will, Rafe, Harry, Rebeckah,* or *Ursula, &c.* Then let them give the Child Beer and Sugar in a spoon, and if it will take its lap, then that work is done.

What think ye now will Comfit-makers say,
If every Child should Christened be this way?

The

A Yea *and* Nay *Almanack.*

The Goldſmiths too muſt tell another tale,
For of their Chriſtning-Spoons they'l have ſmall ſale,
And Grocers gains may ſoon be reckon'd up,
For in this way they have no Goſſips cup.
What think you this way too will be the gains
Of Midwives, for their care in Child-birth pains?
The Nurſes fees muſt alſo too be ſcanting,
If God-fathers and God-mothers be wanting.
But here's one thing this way doth make amends,
The Father of the Babe doth gain his ends,
He makes no Feaſts ungoldly guts to cram,
Spends neither Pork, Beef, Mutton, Veal nor Lamb,
Nor doth he this way draw his drink out wildely,
To make Mens Heaas light, and their tongues talk idely:
Nor is he troubled any thing at all
To get ſuch People Men God fathers call:
Then blame him not what ere be his pretences,
That by this way ſaves trouble and expences.

How to bury a departed Brother or Siſter.

AFTER that the Brother or Siſter is gone out of the Body, and that there is no more Life in them than in a Blote-Herring, or a Sprat that hath been hang'd up in a chimney for three days and three nights: Then let the Friends aſſemble together, and condole the departure, that there is a Brother or a Siſter leſs than there was before. Afterwards let them make a hole or pit any where, ſo that it be not in a *Steeple-Houſe* Yard. Then when the Friends are come together to put the dead Carcaſs into the hole, let them fetch three groans, four ſighs, and make five ſowr-faces, even as at a Silent Meeting; this being done, let them take up the Carcaſs, and carry it to the hole with the Head fore-moſt, (becauſe it is a headlong buſineſs) and when they have it in the hole, let them ſay, *The Light is extinguiſht in this our Brother* or *Siſter*, and having laid

a clod upon the Corps, they that have Homes to go to, may repair thither.

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With any Meats, be it either boil'd or roasted:
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Judas Iscariot, being one of the Twelve, was the first Apostate that fell from the Truth in CHRIST; he sold his Master for

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2. *Simon Magus.*

This *Simon* the *Sorcerer* was a *Samaritan*, of the Village *Gitton*, and was baptized by *Philip* the Deacon in *Samaria*. He would have bought of *Peter* the Gift of the *Holy Ghost*; of him rose the word *Simony*. He came to *Rome* in the time of *Claudius*; he called himself a God, and was honoured there with a Picture, having this superscription, *Simoni Deo Sancto*. He had to his Yoak-mate one *Hellen*, whom *Ireneus* calleth *Selen*, a Witch and a common harlot, whom he called the Principal Understanding. He said unto the *Samaritans* that he was the *Father*, unto the *Jews* that he was the *Son* descended from Heaven; unto the *Gentiles* that he was the *Holy Ghost*. *Peter* foyled him in *Samaria*, where for shame he fled, and leaving *Samaria* and *Judea*, he sailed from East to West, thinking to live at his hearts ease, and came to *Rome* under *Claudius*, where *Peter* also, being sent no doubt by the *Holy Ghost*, met him; *Peter* had much to do with him in the presence of *Nero*, as *Ant. Chr.* writeth, he had three conflicts with him: *Simon* seeing himself foiled, and his witch-craft prevailing not at all, told them he would leave their City, and fly up into the Heavens whence he came; wherefore upon a certain day appointed, he climbed up into the High *Capitole*, whence he took his flight by the means of his witch-craft, and the Spirits which bore him in the Air. The People at the sight hereof were amazed, but *Peter* fell down on his knees, and pray'd unto God that his witch-craft might be revealed unto the World. He had no sooner pray'd, but down commeth *Simon Magnus*, and bruiseth himself in pieces; so that thereby he died miserably, *Epiph. Lib. tom.* 2. *Haref.* 21.

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3. *Theudas.*

Theudas a Sorcerer called himself a Prophet, he made the *Jews* believe the River *Jordan* would divide it self at his commandment: He seduced many of them, and drew many after him; but *Furdus* Lieutenant of *Judæa* met him unawares with great power, slew many of his company, and took many alive, *Theudas* himself he beheaded, and brought his head to *Jerusalem. Josephus Antiq. Lib* 20. *cap.* 4.

4. *Elymas Barjesus.*

This Man being a *Jew*, a false Prophet and a Sorcerer, went about to pervert and turn from the Faith *Sergius Paulus* the Deputy: *Paul* the Apostle reprehended him so that the Sorcerer was smitten with blindness, and the Deputy converted, of whom *Paul* borrow'd his Name. *Acts* 13.

5. *Nicolaitans.*

These *Nicolaitans* sprung from *Nicolas* one of the seven Deacons, whose Sect is by S. *John* abhorred *Apocal.* 2. He was accused of jealousy over his Wife, and to clear himself of this crime, he brought forth his Wife, and bid marry her who would. His Followers by occasion hereof do practice their wandring lusts without respect of Maid or Wife. *Euseb. Eccles. Hist. Lib.* 3. *cap.* 26.

6. *Cerinthus.*

Cerinthus or *Merintkus*, being a *Jew*, thought that the Prophets and the Law was given by Angels, and that the World was made by them. He preached Circumcision, and said that Jesus was not born of a Virgin, which was impossible, but of *Mary* and *Joseph*: That *Jesus* was not *Christ*, but that *Christ* was upon him in the form of a Dove. That *Jesus* suffered and rose again, but not *Christ*: For *Christ* (said he) did fly away from him before his Passion. He dreamed that the Kingdom of *Christ* should become Earthly; that after the Resurrection *Christ* should reign over us here on Earth a thousand Years. He lusted after the satisfying of the Belly, and the Thing under the Belly, with Meat, Drink and Marriage. *John* the Apostle is said to have abhorred the presence

presonce of *Cerinthus*, *Euseb. Lib.* 3. *cap* 14. *Epiphanius* saith that certain Hereticks called *Allogi*, affirmed *Cerinthus* to have been the Author of the *Revelation*.

7. *Menander.*

Menander was a Sorcerer, and a Disciple of *Simon Magus* the *Samaritan*. He said, That he was the Great Power of God come down from Heaven, that the World was made by Angels: He called himself a Saviour; he said Salvation was to be purchased by his Baptism; and that such as were therewith baptized should never die, no not in this World *Irenæus Lib.* 1.

8. *Saturninus.*

Saturninus of *Antioch*, called also *Saturnilius*, budded out of *Menander*, and preached throughout *Syria* in manner the like Doctrine as *Menander* did before him. He said Moreover that Marriage and Procreation was of the Devil. *Irenæus Lib.* 1. *cap.* 22.

Now, Friends and Brethren, let it be no scandall
Unto our Sect to make you understand all,
By what is written here, we are not only
The men of these last times who have alonely
Had Wind-mills working in our Perricranium,
But that besides our selves there have been many
Who in their Noddles did strange whimsies breed,
In whose Description further we'll proceed.

9. *Basilides.*

Basilides, whereof *Basilidiani*, agrees in divers Points with *Simon*, *Menander* and *Saturninus*: He blazed throughout *Egypt* that there were 365 Heavens. He said that *Simon* of *Cyrene* suffered instead of *Christ*, and not *Christ* himself; that *Christ* taking the form of *Simon*, laughed them to scorn. *Epiph. Hæres.* 24.

10. *Baſilides.*

Baſilides the Heretick wrote 24 Books upon the Goſpel. He fained unto himſelf Prophets, whom he called *Barcabus* and *Barcoph.* He taught that things offer'd to Idols might indifferently be eaten: That in time of perſecution Faith with Perjury may be renounced. He commanded ſilence unto his Scholars for the ſpace of five Years, after the manner of *Pythagoras. Euſeb. Lib. 4. cap. 7.*

11. *Carpocrates.*

Carpocrates as *Irenæus* writeth, lived in the time of *Saturninus* and *Baſilides*: He gloried of charmed Love-drinks, of deviliſh dreams, of Aſſociate Spirits. He patched his opinion out of *Simon, Menander, Nicolas, Saturninus* and *Baſilides*; beſides the wicked Doctrine of theſe Hereticks which he maintained, he worſhipped (as *Epiphanius* ſaith) the Images of *Jeſus*, of *Paul, Pythagoras, Plato, Ariſtotle, &c.* He denyed that the Body ſhould be ſaved. *Auguſt. Lib. de Hæreſ.*

Brethren ye ſee ſtill further as we wander
There's here a Goose, *but there hath been a* Gander;
Men formerly have been as whimzical
As we can be, ſpight of heart, guts and all.

12. *Ebion.*

Ebion, of whom the *Ebionites* are called, affirmed *Chriſt* to be but a bare Man, born of *Joſeph* and *Mary*. He thought that Faith only did not juſtifie: He affirmed the corporal obſervation of the Law to be neceſſary. He denyed the Epiſtles of *Paul*, accuſing him that he fell from the Law. The *Jewiſh Sabbath* and other Ceremonies he obſerved together with the *Jews*, only the Sunday he celebrated as we do, in remembrance of the Reſurrection: *Epiphanius* ſaith, that *John* the Evangeliſt, hearing that *Ebion* was in the Bath, refrained the place. *Abdias* Biſhop of *Babylon* ſaith, that *Philip* the Apoſtle overcame this Hereſie of *Ebion* at *Hierapolis.*

13. *Gnoſtici.*

Gnoſtici were Hereticks which with ſwelling pride that they

knew all things, ſo termed themſelves: Some call them *Barbarites* for their beaſtly life. Some write that they budded out of the *Nicolaites*; ſome other that they ſprung out of *Carpocrates*. All Women among them were common. Their Sacrifices were too too beaſtly. As *Epiphan.* writeth, they abhorred faſting, ſaying it was of the Devil. They ſaid *Chriſt* was not born of *Mary*, but revealed by *Mary*- that he took not Fleſh indeed, but according to appearance. *Epiph. Hæreſ.* 26.

14. *Ophite.*

Ophitæ, were ſuch who worſhipped the Serpent, and thought that the Serpent which deceived *Adam* and *Eve* was *Chriſt*: they cheſted a live Serpent, which with opening of the Cheſt, and charming of the Prieſt, came forth, licked the Bread upon the Altar, and wrapped it ſelf about it. Their manner was to kiſs the Bread, and ſo to eat, believing verily that the Serpent had conſecrated it. *Auguſt. Lib. de Hareſ.*

15. *Nazarei.*

Nazaræi were *Jews*, which believed in *Chriſt*, and ſo called themſelves of *Nazareth*. They contraried the *Jews*, in that they confeſſed *Jeſus Chriſt* to be the Son of God. They erred in Chriſtian Religion for that they addicted themſelves wholly to the obſervation of the whole Law. *Epiph. Hareſ.* 29.

16. *Sethiani*

Sethiani, were ſuch who derived their Pedigree from *Seth*, the Son of *Adam*, whom they honoured and called *Chriſt* and *Jeſus*: That in the beginning of the World he was called *Seth*, but in the latter days *Chriſt Jeſus*. *Epiphanius* ſaith, that he diſputed with ſome of them in *Egypt*, and that the laſt of them were in his time.

17. *Barchochebas.*

Barchochebas a Captain of the *Jews*, alluding unto his Name, affirmed that he was the Light, or a Star come down from Heaven to comfort the *Jews*: He led them to Rebellion, ſo that (as *Dion. Caſſ.* in *Adriano* writeth) there were ſlain of them above fifty thouſand.

18. *Cerdon.*

This *Cerdon* gat him from *Syria* to *Rome*, when *Higinus*

was

was Bishop there, and taught that God preached of the Law and Prophets, was not the Father of our Lord Jesus Christ: Moreover he said that *Christ* was known, the Father of *Christ Unknown*. He denyed the Resurrection, and the Old Testament. *Epiph. Hæres.* 41.

Thus have you here divers Sects of opinions,
Which hang together like to ropes of Onions,
And stink as bad----------

19. *Marcion.*

Marcion of *Pontus* encreased the Doctrine of *Cerdon*, he lived in the time of *Justin Martyr*, which wrote a Book against him: He met *Polycarpus*, and asked of him, Knowest thou us? *Polycarpus* answered, I know thee for the first begotten Son of *Satan*. He said the Soul only should be saved, and not the Body. He thought that *Cain*, with the *Sodomites* and *Egyptians*, &c. were saved when *Christ* went down to *Hell*. *Epiphanius* writes of him, That he was a *Bishop*'s Son, who when he had deflowred a Virgin, was by his own Father excommunicated the Church, and afterwards he fled to *Rome*; being there, because they admitted him not into the Church, he began to preach detestable Doctrine, that there were three Beginnings, *God*, *Just*, and *Evil*; that the New Testament was contrary to the Old: He denied the Resurrection of the Body, &c.

20. *Valentinus.*

Valentinus was only known in *Rome* in the time of *Hyginus*: He lived under *Pius*, and continued unto *Anicetus*. He thought *Christ* to have brought a Body down from Heaven, and to have passed through the Virgin *Mary* as water through a conduit. *Irenæus* confuted this Heresie at large.

21. *Marcellina.*

Marcellina was of *Carpocrates*'s opinion, and lived at *Rome* in the time of *Anicetus*. He worshiped and offered Incense unto the Images of *Jesus* and *Paul*. *Aug. Lib. de Hæres.*

22. *Montanus.*

Montanus, whereof the *Montanists* are called, taught in *Phrygia*,

Phrygia, hereof it is that the Heresie is called *Phrygian*. *Epiphanius* saith it began about the 19 Year of *Antoninus Pius*, which succeeded *Adrian*. This *Montanus* was taken in *Phrygia* for the *Holy Ghost*, *Priscilla* and *Maximilla* his Women for Prophetesses. He forbad Marriage, and commanded abstinence from certain Meats as unlawful. In the end *Montanus* and *Maximilla* hang'd themselves. The *Montanists* (otherwise called *Cataphrygians*) pricked a Boy with bodkins, drew bloud out of his Body, soaked therein the Bread, and made a Sacrament thereof; if the Boy died, he was counted a Martyr, if otherwise, a Great Priest. *August. Lib. de Hæres.*

23. *Secundiani.*

Secundiani of *Secundus*, together with *Epiphanes* and *Isidorus*, taught the like with *Valentinus*. In life they were beastly; all Women among them were common: They denied the Resurrection of the Flesh. *Epiph. Hæres.* 32.

24. *Ptolomæus.*

Ptolomæus of whom *Ptolomæi* are called, taught the heretical opinions of the *Gnostici* and *Valentinus*, adding thereunto of his own certain Heathenish Doctrines out of *Homer*: He wrote unto *Flora* a Woman of his Faith, and endeavoured to pervert her. *Epiph. Hæres.* 33.

25. *Marcus*, &c.

Marcus, of whom *Marcosii*; *Colarbasus*, of whom *Colarbasi* and *Heracleon*, after whom the Hereticks are called *Heracleonites*, sacrificed with Witchcraft: To amaze their Auditory they pronunced *Hebrew* words; they said unto the Women, Open your mouths, and prophecy thorough the power which cometh from us. Many Women came to the Church, and under colour of Prophecy confessed that they were abused of them. *Marcus* ran away with another Man's Wife. They pour water and oyl upon the Head of the Departed, hoping so to redeem them. They said that the Life and Generation of Man consisted in seven Stars: that *Christ* suffered not indeed, but was so thought: and that there was no Resurrection of the Flesh. *Aug. Lib. de Hæres.*

Thus

Thus we in every Age still some do find,
Had Windmills in their noddles, which did grind
Strange mealy Doctrine, that those Frantick Widgeons
Made up into a Hodg-podge of Religions,
Which being by our weak brains not rightly stavd,
We come this way to be infatuated.

26. *Archontici.*

Archontici, were Hereticks in *Palæstina*, which referred the Creation of all things unto many Powers. They said that the *Sabbath* was the God of the *Jews*, and that the Devil was the Son of the *Sabbath*, *Epiph. Hæres.* 40.

27. *Encratites.*

Encratites, were Hereticks after the Etymology of their Name, Continent. The Author of their Heresy was *Tatianus* of *Mesopotamia*, the Disciple of *Justin Martyr*. He abhorred Marriage: He forbad the use of living Creatures. He offered water instead of wine in the Sacrament, and deny'd that *Adam* was saved. *Euseb. Lib.* 4. *cap.* 27.

28. *Severus.*

This *Severus* was an *Encratite*, he reviled S. *Paul*, rejected his Epistles, and deny'd the *Acts of the Apostles*. He said that a Woman was of the Devil, and that Man from the girdle upward was of God, and beneath of the Devil. *Epiph. Hæres.* 45.

29 *Apelles.*

Apelles was a *Marcionite*. He said that Prophecies were of a contrary Spirit. He was guided by one *Philumena* a Woman. He thought it was not for Men to reason of Religion, but every one to continue as he believed. *Euseb. L.* 5. *c.* 12.

30 *Pepuziani.*

Pepuziani were Hereticks which came out of the Village *Pepuza*, their abiding was in *Galatia* and *Capadocia*: they were called *Quintilliani* and *Priscilliani*, because (they said) that *Christ* in the form of a Woman lay with *Quintilla* a Maid, or (as some say) *Priscilla*, and revealed unto her Divine Mysteries. Women are Priests among them; their Sacrifices were alike with the *Montanists*. *Epiph. Hæres* 49.

Still

Still Friends you may behold as in a Mirrour
We are not all alone have been in Errour:
Ours are not the first whimzies have been hurl'd
And scatter'd here and there about the World:
Read but what here is writ, and you will say then,
Others have been as bad as Yea-and-Nay-*Men.*

31. *Alogi.*

Alogi were Hereticks, which deny'd *Christ* to be the Word. They condemned the Gospel after *John*: They said that *Cerinthus* the Heretick wrote the *Revelation*. *Epiphanius Haref.* 51.

32. *Adamites.*

These *Adamites* were a People which devised them a Church after an hot House, having under the place of their Meeting a Furnace of fire kindled to warm them at their Conventions. They were all naked Men and Women; the Virgins preached unto the rest. Their Meeting-House they called Paradise, and themselves *Adam* and *Eve*, *Epiph. Har.* 52. This Sect was partly revived again afterwards in *Germany*, by one *Picardus*, who coming out of the *Low Countries*, drew a great Sect of Men and Women unto him, pretending to bring them to the same state of perfection that *Adam* was in before his fall. They had no respect unto Marriage, yet could they not accompany any Woman, until the Man coming to *Adam* said unto him: *Father* Adam, *I am enflamed towards this Woman*; And *Adam* made answer, *Increase and multiply*. They lived in an Island which they called *Paradise*, and went stark naked: But they continued not long, for *Ziska* that Famous *Bohemian* Captain, hearing of them, soon entered their fools *Paradise*, and put them all to the Sword. *Heylin Microcos.*

33. *Theodotus.*

This *Theodotus* was a jolly Fellow, and thought himself endued with the Spirit of Prophecy: this deluding spirit perswaded him to take his flight up into the Heavens, whereupon from an high place he essayed the same, but his Spirit proved the spirit of Error, for he tumbled down, and died miserably.

ſerably. The like is reported of our *Bladud* the nineth *Britiſh* King from the *Troian Brute:* This *Bladud* attempting to play the fowl (or rather the fool) fell from the Temple of *Apollo* in *Troy-Novant* and brake his neck. More comical was the adventure of one *Joſeph Stoaks* a Brother of ours, who with ſome Friends walking by a Pond ſide, he ſaid the Spirit told him that he ſhould jump over the Pond, and that he knew the ſame by the Light within; but his Spirit proved the Spirit of *Abaddon. viz. A bad one,* and his Light was no ſuperſtitious *Chriſtmas*-Candle, ſo that being darkly led, eſſaying to do it, he jumpt into the midſt of it, from whence crawling out like a drowned Rat, *Indeed* (ſaid he) *the Spirit deceived me.*

34. *Florinus*, &c.

Florinus and *Blaſtus* fell from the Church, and taught at *Rome* that God was the author of evil, whom *Irenæus* confuted. *Euſeb. Lib.* 5. *cap.* 18.

35. *Artemon.*

Artemon took Christ but for a bare Man: He lived in the time of *Victor* and *Zephirinus* Biſhops of *Rome*; he was the Diſciple of one *Theodotus* a Tanner, who for denying the Divinity of Christ, was excommunicated by *Victor.* His Companions were *Aſclepiodotus* and *Natalius*, who for a reward was perſuaded to be a Biſhop of this heretical opinion; but being ſcourged by an Angel, he repented himſelf, and fell at the feet of *Zephirinus* Biſhop of *Rome* for abſolution. *Idem cap.* 25.

36. *Noetus.*

Noetus denyed that there were three Perſons, ſaying, All three were one. He called himſelf *Moſes*, and ſaid that *Aaron* was his Brother. He ſaid the Father, the Son and the Holy Ghoſt ſuffer'd in the Fleſh. *Epiph. Hæreſ.*

37. *Melcheſedechiani.*

Melcheſedechiani were Heretiks which honoured *Melchiſedeck*

ſedeck, and ſaid that he was greater than CHRIST; and that he was no Man. *Epiph. Hæreſ.* 55.

38. *Berillus.*

This *Berillus* was Biſhop of *Boſtra* in *Arabia*; he denyed CHRIST to be the Second Perſon in the TRINITY before he was made Man. That before our Saviour's Incarnation he had no Being according unto the Circumſcription of a proper and ſevered Subſtance, and that he had no proper Divinity, but his Father's Divinity dwelling in himſelf. He was convinced and converted of this error by *Origen. Euſeb. Lib.* 6. *cap.* 23.

Brethren I will no further make intruſion
Upon your patience, but come to concluſion:
For though ſome of our Speakers they do ſpend
Their Lungs, and know not when to make an end;
Should I do ſo, this would be my Book's Guerdon,
To be the longeſt one that ere was heard on:
But fearing that I ſhould therein offend,
I at this preſent time will make an

E N D.

ADVER-

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